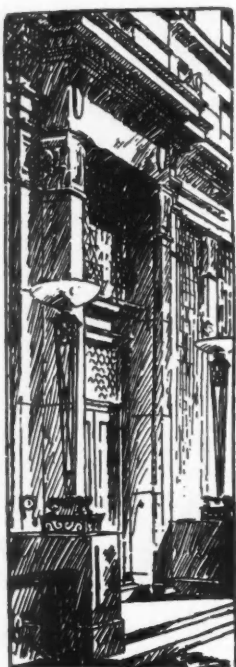


# Cathedral Edge



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# THE Cathedral Age

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for the Members of The National Cathedral Association

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THE NATIONAL CATHEDRAL ASSOCIATION is dedicated to assisting the Protestant Episcopal Cathedral Foundation establish and maintain Washington Cathedral. Membership in the Association is open to all.

WASHINGTON CATHEDRAL is a truly national church. It has no parish from which to draw support. For the continuation and expansion of its service to church and state it is entirely dependent upon the interest of its friends throughout the nation.

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*The Cover: "The Lady of the Lamp." Crimea panel of the Florence Nightingale window in Washington Cathedral.*



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## Washington Cathedral and the Ecumenical Movement

Washington Cathedral is inescapably involved in the perplexities and frustrations and hopes and obligations of what has come to be called the Ecumenical Movement. That movement can be simply defined as the struggle of the many churches of the world to recover the manifest unity which in God's purpose belongs to the whole company of Christ's people.

No local church anywhere can wholly escape this involvement. But this applies in a special way to a cathedral, and particularly to a cathedral which aspires to a national role in a land of many denominations.

A cathedral as an idea and an institution comes out of times and places when and where there was one Great Church, which held within its allegiance and embrace all of Christ's people in the city or land in which it stood. The cathedral aspired to be and often became in great measure what the temple in Jerusalem was for the old People of God, the central holy place in the human community.

Likewise a cathedral comes out of times and places when and where the one Great Church was an accepted part of the whole human community in which it was set. It was conceived and built to be the great visible symbol of God in their midst, of His meaning and purpose for their common life, of their faith in Him and allegiance to Him.

Since wise men have long known what Archbishop Temple said, that God is not exclusively concerned with religion, cathedrals were not related alone to the private piety of men, or to the private concerns of birth and marriage and death, to the sorrows and sins and joys of individuals or to the intimacies of family life. Cathedrals were tied in with the total common life, the crowning of Kings, the victories and defeats of the city or nation, men's work and manifold occupations, their arts, their struggle for justice and the good ordering of their common life. In the cathedral all of these concerns were brought—oh, so imperfectly—into relation with God. Because cathedrals had this place for men in the times and places of their first flowering, the wealth and skills of the total community were poured into them.

Cathedrals survive in our world as living realities, and not simply as historical monuments, in the measure that they still hold a central place in the life and faith and worship of the great churches, and in the measure that, however brokenly, they are still loved as the central shrines and holy places in great human communities.

When we turn from the past in which the cathedral is rooted to the present and to our own country, the contrast is striking.

We live in a basically secular society, though one with strong Christian undertones and overtones. We are what is called a pluralistic society. Many streams of inheritance have flowed into our common life. Obviously this is true religiously and ecclesiastically. As a result there are in our society many great churches, as well as very many small churches. But there is no one Great Church holding a dominant place in our nation.

As a people we have no corporate memory of one Great Church. Many of the strongest denominations among us have in their own traditions no corporate memory of one Great Church. We are predominantly a Protestant country. Our "mind-set" has been profoundly influenced by denominations which have in their histories the records of tragic and heroic rebellions against state-churches, established churches, Episcopal Churches, Bishops. Cathedrals are associated with all the massive symbols of ecclesiastical power and prestige.

The only denominations in the U.S.A. which have cathedrals in their living inheritance are the Roman Catholic Church, the relatively small fragments of Eastern Orthodoxy, and our Episcopal Church, with only about three million members.

And so I come to speak of the cathedral in present-day America, and particularly of our Cathedral, Washington Cathedral.

It had its origin in the daring imagination of Bishop Satterlee and his co-workers at the turn of the century. Looking back, perhaps more than looking around or ahead, he dreamt of a Washington Cathedral, a National Cathedral, a holy place for a people, a majestic symbol of the unity of Christ's people, a sign and standard set up in the midst of all their brokenness. The folly and the glory of it! It was possible only because the founders had in devout remembrance the image of the Great Church, and in their aspirations the hope of the Great Church.

So they planned a great church to serve the Great Church. And our Cathedral has always had this memory and this hope within its life and built into its fabric. Despite all the frustrating limitations it has sought to offer itself for the service of the whole company of Christ's people without pride or presumption. It has striven to be open to all the great concerns of our common life and to bring them before God.

Considering the difficulties and ambiguities our Cathedral has achieved a wonderful measure of acceptance, along with some largely unspoken jealousy and some scorn of our seeming pretensions.

We can hold fast to this hope only because there is struggling for rebirth within nearly all of the separated churches the dream of the one Great Church, which shall bear witness with one voice to Him who was slain and has redeemed us to God by His blood out of every kindred and tongue and nation and people.

I am not a millennialist. I have a tragic sense of our human history. But I believe our calling is to raise a standard in time witnessing to what can only have perfect fulfillment beyond time, to the sovereignty of God and of His Christ, and to the oneness of His people. God grant that our Cathedral may be such a standard.

*Argon Dan.*



# Christians All

—by Dr. J. W. Kennedy

ON A windswept bluff overlooking the North Sea, standing among the ruins of an ancient church building, a small band of Christians from all over the world shared in a brief act of worship commemorating the founding of Christianity on that inhospitable spot late in the 6th century. The remains of the greatest cathedral foundation in Scotland lay just beyond the still formidable Abbey wall on one side, while the slightly ruffled sea stretched to the horizon on the other. Here, on a once wild and barren coastland, Celtic missionaries from Iona laid the groundwork for the conversion of what is now known as Scotland.

This act of worship on Kirk Hill, conducted by a Scottish Presbyterian minister for the members of the Central Committee of the World Council of Churches, on the eve of its meeting at St. Andrews University, was symbolic. Just as the stones of a once great cathedral which had unified a city and a country, now lay scattered and fragmented, so the Christian Church over the centuries became scattered and fragmented. Just as

the stones of a collapsed central tower and walls of a cathedral were carried away to build other buildings, so the members of the One Christian Church moved away after periods of crisis and collapse to found other Christian bodies and communities. As they sang "O Worship the King" against the misty wind, the inheritors of this disunity of Christendom who worshipped together on Kirk Hill, represented the growing visible unity of Christ's Church in this century.

Another and more elaborate service of worship was held on the Sunday before in St. Giles Cathedral, Edinburgh. Here we were surrounded by color, pageantry, music, ceremony, great dignity, a massed congregation and the added excitement of a royal participant, Queen Elizabeth the Queen Mother. This service commemorated the 50th anniversary of the first World Missionary Conference, held in Edinburgh in 1910. This historic meeting pulled the dreams of centuries into focus and set inspired men and women to labor as never before to unify Christ's Church. They labored to heal the wounds and divisions of often hot-blooded and stubborn actions taken in times of great national upheaval, as in 1054, when the eastern half of Christendom broke with the western half, and in 1534 when Henry VIII formally severed the connections of the Church in England from Rome. They sought to repair the breaches made in the 15th and 16th centuries, when individualism

*Attending the Central Committee meeting: Canon T. O. Wedel is followed by the Rt. Rev. Angus Dun and Dr. J. W. Kennedy. The American clergy are wearing white surplices.*



*The Rev. Dr. Kennedy is Secretary of the Joint Commission on the Ecumenical Relations of the Episcopal Church.*

## The Cathedral Age

and freedom went wild and the Church was splintered by acts of hate and viciousness which are the shame of Christians today.

It is to heal these divisions that the churches are banded together in cooperative work and serious conversation, seeking to rebuild from the ruins the One Church of Christ. The World Council of Churches was organized in 1948 in Amsterdam, as one of the instruments, gathering up the two inspired movements of Faith and Order, and Size and Work, into one unit, for the more effective pursuit of this God-given task.

Once each year the Central Committee of the World Council of Churches meets to conduct the business of the member churches. From August 16th through the 24th, at St. Salvator's College, in the ancient and loyal Burgh of St. Andrews, Fife, this committee labored, with most of its 90 members present, to tidy up the work undertaken since the Second Assembly, which was held in Evanston, Illinois in 1954. This was the last meeting of the present Central Committee before the Third Assembly to be held in New Delhi, India, November 18 through December 5, 1961. The two Episcopalians on the committee are the Rt. Rev. Angus Dun, Bishop of Washington, whose editorial complements and introduces this report, and President Nathan M. Pusey of Harvard University, represented this past summer by the author of this article.

AMONG THE many items of business and periods of extended discussions, those of greatest interest to the churches and their members were the final plans for the Third Assembly, the role of the World Council of Churches in regard to unity, responsible parenthood and the population problem, inter-church aid and service to refugees, and the integration of the World Council of Churches with the International Missionary Council.

While the Third Assembly will not be held until next year, and the details of its program are not before the public at this time, the theme and preparatory materials are approved and will be ready in booklet form for world-wide distribution in many languages by January 1, 1961. This pre-assembly document will contain an extended discussion of the main theme of the Assembly, "Jesus Christ, the Light of the World," introductions and questions on the three sub-themes, "unity, witness, and service," and a concluding information section on the structure and program of the World Council of Churches. This last section has the marvelous title "The Local Task in a Total Vision," which might well become the post-assembly slogan.

The churches are urged to give their members a chance to participate in pre-assembly study through the use of

this booklet, which will be handsomely illustrated. Every clergyman in the Episcopal Church will be given one free upon request and the presiding bishop will recommend and encourage its use. Sample copies will go out with the December mailing of *The Ecumenical Bulletin*. The cost will be 50¢ per copy and orders may be sent either to the National Council, 281 Park Avenue South, New York 10, N. Y., or to the World Council of Churches, 475 Riverside Drive, New York 27, N. Y. Plans should be made now for its use in parishes and communities.

The follow-up materials will consist of a set of colored slides, a film strip, a long-playing record, and a popular report, all of which will be available by February 1, 1962. In addition, a 28 minute, 16 mm. film will be available in April 1961, with the script done by the distinguished Christian writer Alan Paton. It is not too early to book showings at either of the two above addresses. Under the sponsorship of state and local councils of churches, teams of speakers will be sent to some of the large metropolitan centers. Watch for further details.

The subject of unity is a complicated one and cannot be adequately discussed here, but the Central Committee found a remarkable general agreement on a statement prepared by the Faith and Order Commission, which is worth quoting and pondering.

*"The unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ as Lord into a fully committed fellowship with one another through baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and in all ages in such ways that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."*

While all this seems ideal and far away, it is actually drawing much closer to reality, faster than any of the ecumenical pioneers dared hope for in 1910. "It is for such unity that we believe we must work and pray." The focus for unity is always local, and it is eventually on trial in the confrontation of Christians from different churches in each community. All Christians in each place should somehow be brought to an awareness of this unity, that they are all Christ's and that Christ is the one great truth.

"POPULATION EXPLOSION" is a new phrase to describe the frightening prospects of swarming human life, accel-

(Continued on page 30)

# The Religious Issue in the Presidential Campaign

Last spring, Dean Sayre wrote an open letter to "fellow pastors in Christ" regarding the religious issue in the presidential campaign. The letter was signed by thirteen prominent Protestant clergymen. The Cathedral Age is reprinting this letter in the interest of its readers. The Age asked Senator Kennedy and Vice-President Nixon if they would prepare statements for the magazine commenting on Dean Sayre's letter and stating their position on this subject. Senator Kennedy's statement appears below. Vice-President Nixon declined to comment. He has stated his position in a news conference in this way, "Religion will be in this campaign only to the extent that the candidates of either side talk about it. I shall never talk about it. And we will start right now."

## Dean Sayre's Letter

Fellow Pastors in Christ:

In both Wisconsin and West Virginia it has been reported that unnamed Protestants have been drawing religious lines in political primaries in a way that can only lead to injurious dissent among our people. Sometimes openly, more often secretly, one of the candidates has been attacked (and, by some, supported) merely because he is a Roman Catholic.

We find this profoundly disturbing; and quite apart from what our attitude toward the Roman Church may be, to classify any candidate for public office in this way threatens the mutual forbearance and the hard-won tolerance upon which rests our democratic government and the broad unity of our people.

Our ministry is answerable to God alone, and is exercised in a land that protects this integrity. It was out of the cauldron of religious warfare that our forebears stepped into the New World to lay the foundations of this peaceful liberty. Any step that we may take now to recall those intolerant passions and uncharitable suspicions can only damage us all, Protestant and Catholic alike. Thus may the cohesion of our people be smashed into factions of hate, and old issues resurrected that have precious little to do with the worth of any candidate or his fitness for leadership.

Let us ask of each man where he stands, no issues being barred. But let us not condemn him before he answers. *We are convinced that each of the candidates has presented himself before the American people with honesty and independence, and we would think it unjust to discount any one of them because of his chosen faith.* Such unfairness is not worthy of Christ's love, nor is it

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## Statement for The Cathedral Age by Senator John F. Kennedy

There is no religious issue in the Presidential election in the sense that either of the major candidates differs on the role of religion in our political life. The Vice-President and I are both dedicated to the separation of church and state, to the preservation of religious liberty, to an end to religious bigotry and to the total independence of the officeholder from any form of ecclesiastical dictation. I am nonetheless grateful for this opportunity to clarify my views once again.

The phrase "religious issue" covers a multitude of meanings. There is, in my opinion, only one legitimate question underlying all the rest: would you, as President of the United States, be responsive in any way to ecclesiastical pressures or obligations that might influence or interfere with your conduct of that office in the national interest? I have answered that question many times. My answer is "no."

Members of my faith have often held public office at every level except the Presidency. I believe there is no justification whatsoever for considering the Presidency separately. The Presidency is not the British Crown serving a dual capacity in both church and state. The President is not elected to be the protector of the faith or the guardian of public morals.

Some say we treat the Presidency differently because we have had only one previous Catholic candidate for President. I want to make very clear that I am not the Catholic candidate for President. I do not speak for the Catholic Church on issues of public policy and no one in that Church speaks for me. My record on aid to

(Continued on page 32)

## The Party was only two days late!

THE NATIONAL Cathedral School for Girls celebrated its sixtieth anniversary on April 21, 1960, in the best of all possible ways: by looking to the future. Eight hundred guests—students, alumnae, parents and friends—roamed the shell of the then-unfinished Founders Hall and participated in the cornerstone ceremony. The magnificent multi-tiered birthday cake, resplendent with candles and with decorations of purple and gold, was supplemented with seven large sheet cakes, but even so not a crumb was left at the end of the party.

The celebration had been planned back in the autumn. Since the school had no known date of birth the mothers' committee felt free to choose April, knowing that Founders Hall would be nearing completion and hoping that the annual miracle of spring in Washington would lend enchantment. As it happened the weather was perfect and the new building all but finished. To cap the committee's delight their choice of April was most unexpectedly proved to be historically correct. Just as final preparations were being completed, Mrs. Charles Forbes, a member of the faculty, presented Miss Lee with a collection of documents concerning the school. Mrs. Forbes' husband is a member of the law firm which handled Miss Hearst's correspondence in past years. The firm decided that these papers should now be in the hands of the school. The documents included the original legal agreement between the Cathedral Foundation and Phoebe Apperson Hearst concerning the construction of the Hearst School for Girls. The agreement was signed on April 19, 1895, and the Hearst School is what we know today as the National Cathedral School. So the committee's arbitrarily selected date was within two days of the school's real birthday.

Most of the papers in the collection relate to what might be called the school's prenatal period, the five years between the signing of the agreement and the opening of the school. Founding any school is difficult; but when the school is the first project of a new Cathedral Foundation in a new diocese the problems can be formidable.

According to the original agreement the school was to be built on land already owned by the Cathedral Foundation and in accordance with plans drawn up by Architect Ernest Flagg and already approved by both parties. It was to blend with the Cathedral, and Flagg's



Del Ankers

*Bishop Dun and Miss Lee, principal of National Cathedral School, blow out sixty candles on the occasion of the school's birthday party held April 21, 1960.*

plans for both structures were in the Renaissance style much favored by the Washington of the period. Excavation was to begin in August of that same year, 1895, and to be completed before the coming of frost.

Even though plans were theoretically approved May and June saw a flurry of discussion about architectural style. In May one trustee wrote another that although his own predilections in cathedral architecture were for the "Gothic or Pointed rather than the Renaissance style," still he felt the Board should abide by the decision of the Committee on Architecture, and keep faith with Mrs. Hearst. At about the same time another trustee was cryptically writing Mrs. Hearst: "Will you be so good as to tell me for my own information and the Bishop's, whether you feel that we are entirely free to exercise our



best judgment as to the location of the school, and in altering, or entirely changing the rest of the plan apart from the school."

Mrs. Hearst, who had agreed to provide the entire \$175,000 for the school, replied firmly from London that there was a "positive understanding that the whole of Mr. Flagg's Renaissance plan for the Cathedral and schools had been adopted. . ." Mrs. Hearst went on to say that she certainly did consider the Trustees to be under obligation to carry out the plans. "I was expressly told," she added, "that the style adopted and approved by the Bishop was the Renaissance for all buildings including the Cathedral. . ."

Fortified by Mrs. Hearst's letter the Renaissance forces seem to have carried the day at the Annual Meeting. "Everybody," wrote still another trustee, "now recognizes that by a decisive vote the Renaissance style is absolutely fixed and determined."

So there was nothing to hold the Building Committee back. Carl E. Pelz was paid \$220 for a topographical map of the Cathedral grounds and for staking out the excavation. Albert Gleason & Co. were paid four sums totaling \$916.50 for excavating, and an account book was purchased for \$.75. By the end of 1895 the Hearst School seemed to be well on its way.

In 1896, according to the agreement, Mrs. Hearst was to pay to the Cathedral Foundation some forty-three thousand dollars in such amounts and at such times as construction payments fell due. But in 1896, according to the financial statement, the only receipts were interest payments on the balance remaining from 1895 and the only disbursement was for a trip to New York.

Just what, the reader of the documents wonders, was happening to the excavation all this time? Was it properly shored up and supported? Was it fenced? Was the Cathedral Foundation insured against injuries that might befall adventurous children? Of such matters the documents say not a word.

The inactivity of 1896 on the building front reflects significant activity in other directions. The Cathedral Foundation had been made a body corporate by Acts of Congress in 1893 and 1894, but it was not until 1895 that the Diocese of Washington came into being. Then came the selection of the Reverend Henry Yates Satterlee as the first Bishop of Washington. (Previous references have been to Bishop Paret of the Maryland Diocese.) In the course of these changes the "absolutely fixed and determined" architectural controversy was re-

opened. *The Churchman* for February 8, 1896, carries this letter, signed by two trustees:

In your issue of Feb. 1 appears a design of a cathedral for Washington with this subscription: Accepted Renaissance Design.

As members of the Board of Trustees, familiar with all its proceedings, we desire to say that this statement is erroneous. The trustees have *not* accepted the Renaissance design which appears in *The Churchman*, or any other.

The trip to New York for which twenty-seven dollars was disbursed in March of 1896 was made by A. T. Britton of the Building Committee in order to clear plans with the new Bishop. After consultation and consideration Bishop Satterlee wrote Colonel Britton that he fully approved the plans for the Hearst School and for its location on the Cathedral grounds. But he spread consternation and alarm by stating that he did so "with the express understanding" that he did not thereby commit himself to the "adoption of the Renaissance order of architecture for the Cathedral itself, or to plans regarding any other buildings on the said Cathedral grounds."

So again there was a rash of correspondence among trustees and to and from Mrs. Hearst. By April of 1896, however, matters were sufficiently settled for Colonel Britton to write Mrs. Hearst about dates for construction payments. Detailed specifications were drawn up, and detailed criticisms circulated. "Does not," one of these comments asks, "boiled oil work 'gummy' in these

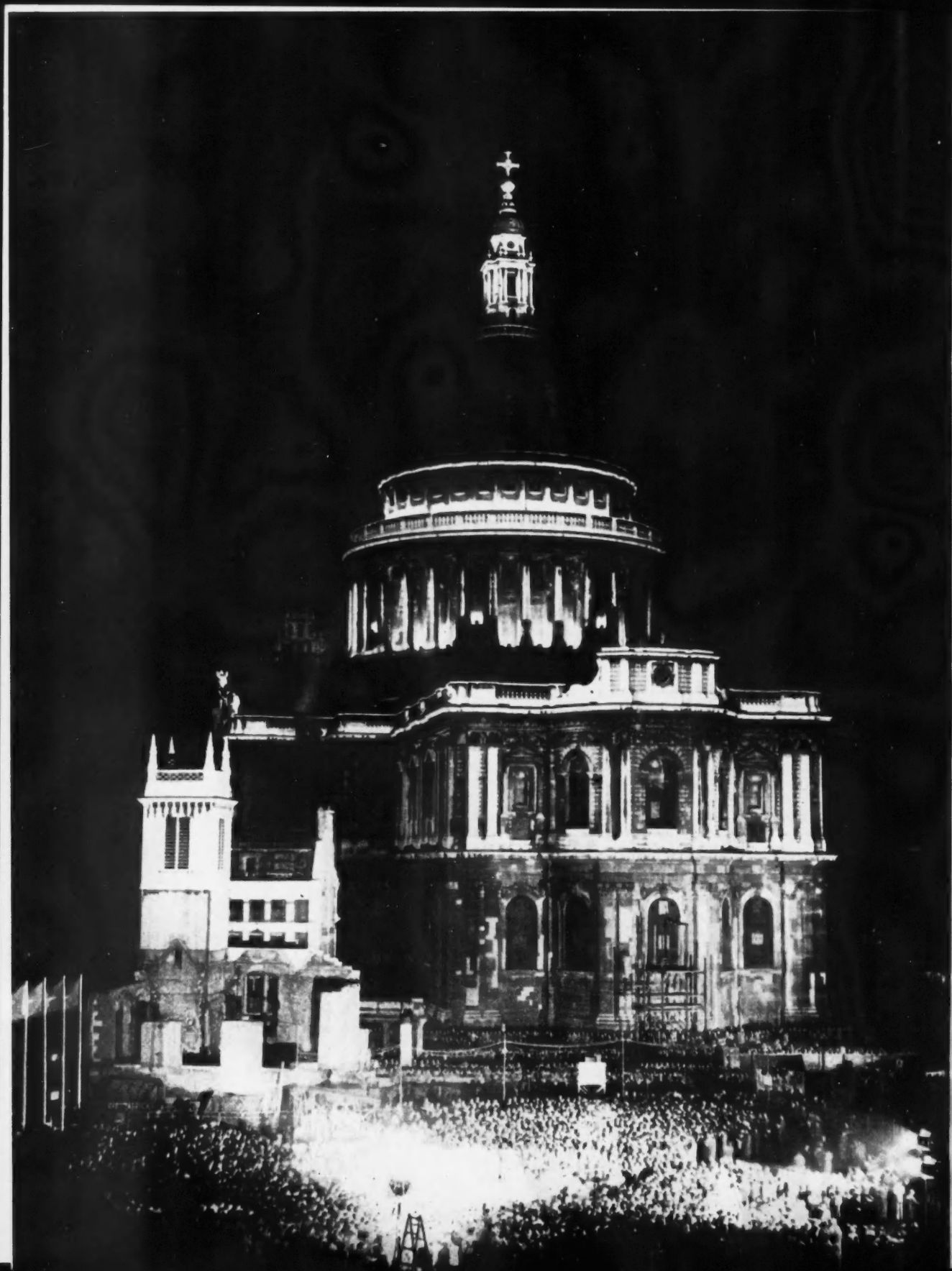
(Continued on page 34)

Bishop Dun and Mr. John Ryerson, chairman of the Governing Board of National Cathedral School, honor Katharine Lee for her ten years of service as principal at the school's 60th birthday party.

Del Ankers







# St. Paul's Anniversary

**S**T. PAUL's Cathedral, its stately dome rising above the City of London as a constant symbol of British history and heroism, is 250 years old this year. Throughout 1960 this Cathedral, so often the scene of great occasions of State, is itself being honored for its role as the "Parish Church of the British Commonwealth."

A series of anniversary celebrations are being carried on throughout England honoring those events and individuals that are part of the Cathedral's dramatic history since its completion in 1710. Probably the most significant ceremony was held last June 7 when English Royalty and officialdom gathered at the Cathedral for a Service of Thanksgiving. This service commemorated the many benefactors of St. Paul's, covering the thirteen centuries from the time of the first Church in honor of St. Paul to the period through World War II and the restoration of the war-damaged structure. But particular honors during this ceremony were made to Sir Christopher Wren, the architect who planned and built St. Paul's 250 years ago.

St. Paul's bears the unofficial name, "Wren's Cathedral" in testament to its builder who, at the time of its completion, was in such disfavor that his salary was held up until he appealed to Parliament for settlement. Wren was forced to redesign the structure several times before it was finally accepted by the Commissioners, and even during its 35 year construction period the design was radically altered. Wren's disagreements with the officials were sufficient to prevent any formal ceremony to celebrate its completion though Parliament declared that it was completed in 1710, thirteen years after it was first opened for public worship and forty-four years after the earlier St. Paul's had been destroyed by fire.

Today, Wren's Cathedral is generally recognized as a masterpiece and its great dome, even by today's standards, a remarkable architectural and engineering achievement. The dome and the fine Renaissance Western facade with its great columns and sculptured pediment are the Cathedral's most striking features. Two western towers rise on either side with clock and bell chambers. The largest of the three clock bells is Great Tom, weighing 5400 pounds. Below Great Tom hangs Great Paul, nearly seventeen tons. The northwest Tower contains the peal of 12 bells which is rung on such special occasions as the 250th Anniversary Celebration.

St. Paul's, badly damaged by enemy action during the

war, is almost completely restored. One of the most famous photographs of the Cathedral, taken on the night of December 29th, 1940, shows its proud dome stretching towards the sky, undamaged by bombs that had wrecked the North Transept and hit the East End.

The Cathedral, that night, standing out in a skyline of billowing smoke, captured a moment of history that it shares with its predecessors. The first St. Paul's to be erected on Ludgate Hill is believed to have been a wooden building, re-built in stone in 675 and destroyed by fire, along with the rest of London by the Vikings. This structure, rebuilt in 962, was again devastated when a fire swept through London in 1087 following the Norman Conquest. In the 13th century, what remains undoubtedly as one of the most magnificent English cathedrals was constructed to survive for 444 years until 1666 when it was destroyed by the Great Fire of London.

Wren's Cathedral, which was begun soon after, stands today much as it did 250 years ago. There have been few structural changes, beyond essential repairs and a strengthening and reinforcement of the great piers which sustain the 68,000 tons of the dome. During World War II bombing raids destroyed most of the stained-glass windows. These have been replaced by clear glass windows which Wren intended in his original plans as the way to light the Cathedral.

The sense of history that is so much a part of St. Paul's is interwoven with the history and romance of England. For thirteen hundred years, St. Paul's on Ludgate Hill has been an ecclesiastical center of great events and worship, in times of national rejoicing, mourning or thanksgiving. In the Cathedral crypt lie the men who made, or took part in the great events—John Donne, Nelson, Wellington, Sir Joshua Reynolds, Sir Arthur Sullivan and Christopher Wren, himself.

And it is these men, and the events that are their part of history that are honored in this anniversary of St. Paul's. It was for them and for St. Paul's Cathedral that the bells rang out in celebration on Whit Tuesday, June 7 and on many other days through this year. On that Tuesday, preceding the Thanksgiving Service in the Cathedral, the peal of bells in the northwest Tower was rung by members of the Ancient Society of College Youths, the ringing organization, chartered in 1637, which rings the bells of the famous British Cathedrals on historic occasions. That day, they rang the bells for Wren's Cathedral.

Photo on opposite page courtesy British Information Services

# Ghana: old friends and a common faith

—by Harriet H. Sayre

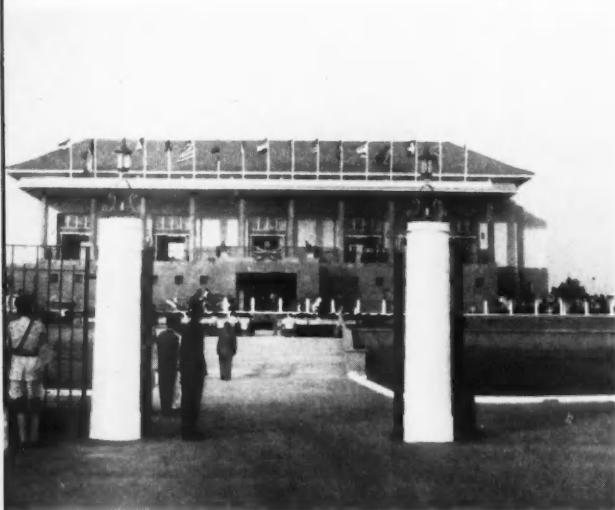
THE STORY of our trip to Ghana begins in Washington Cathedral. Several of the Ghanaian Embassy personnel have been faithful Anglicans and have found their spiritual home while in the United States in the Cathedral as have so many other of our nation's guests. The fellowship of common worship has sometimes ripened into friendship, particularly with the present ambassador, Mr. William M. Q. Halm, who has been a warden of Holy Trinity Cathedral in Accra. Through him came the invitation to go to Accra as the guests of his government for the ceremonies and celebrations attendant upon the emergence of Ghana as a Republic in the British Commonwealth of Nations.

As our plane circled over Accra, strings of colored lights appeared here and there and we soon saw that the city was dressed up like an American city at Christmas: lights everywhere, flags, and paper bunting in the red, gold and green of the Ghanaian colors. It was a four-day holiday weekend and officials, party members and plain citizens had flocked to Accra from the North.

In the cook's house at the back of our host's garden there were several extra relatives, in from the country for the gala days.

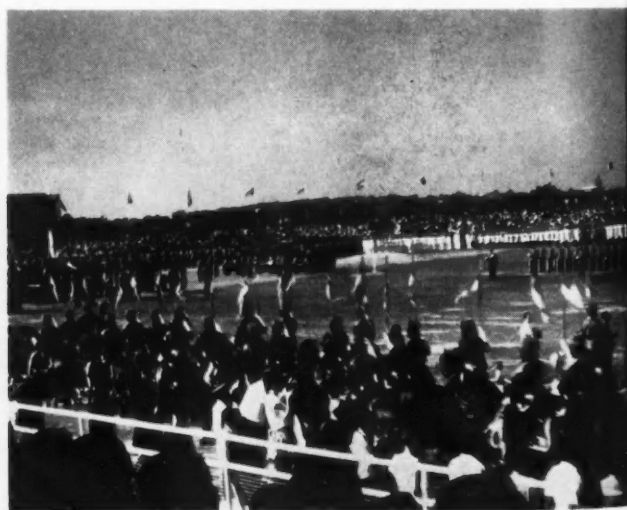
Our host and hostess were Mr. and Mrs. Hamis Miller-Craig. Wonderful people, they took strangers in for five days, made us feel completely at home and contributed much to our enjoyment and understanding of the country. Mr. Miller-Craig is an outstanding example of why tiny Ghana has made the transition to independence so happily. A former British civil servant with twenty-five years' residence in Ghana, he is one of those who elected to transfer over to Ghanaian service and is thus giving continuity and long experience in the vital post of Permanent Secretary of the Ministry of Finance. Mrs. Miller-Craig is Ghanaian, a warm hostess and a gold-mine of information on life in Ghana.

The first of the official functions was a happy introduction to the busy days ahead: an informal noon reception by the Prime Minister for members of the government and the government's many guests. It gave us



Ghana Information Services

*The Inauguration ceremony, which took place in the old British State House . . .*



*It was a good parade . . .*

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Mrs. Sayre is, of course, the wife of Dean Sayre and accompanied him on his recent trip to Ghana.

*... Holy Trinity Cathedral, a lovely old stone building set among palm trees at the water's edge, with the Atlantic waves rolling almost to its foundation and the cargo ships visible as they lay at anchor safe outside the surf.*



our chance to meet Kwame Nkrumah, truly a remarkable man. Starting in a Roman Catholic mission school, he struggled valiantly to get an education, even to the point of occasionally going without food during his sojourn at our Lincoln University. He became immersed in African politics while continuing his studies in London and returned to Ghana as a recognized leader in the continent's accelerating struggle for independence. Jailed by the British, he was elected to the first assembly and released from prison that he might form the first parliamentary government. Meeting him, however briefly, one feels the power of a man of action and of force. But there is also the impression that the power is tempered by a sense of dedication and of humility.

The Inauguration ceremony, which took place in the old British State House, was a fascinating blend of British and African, modern and ancient traditions. As Dr. Nkrumah read his statement of allegiance to the modern, democratic constitution, he was seated on a gold stool, symbol of the absolute authority of the old tribal chiefs. He was dressed in a grey business suit as he walked solemnly to the balcony to show himself to the people, accompanied by the insistent drumming of the Antumpan telling the people of the great events of the day. These talking drums are still very much a part of life "in the bush," used for communication between the many villages which are connected only by footpaths.

When the brief, simple ceremony was finished, the Dean and I went out onto the balcony and there found a scene filled with the color and vitality of Africa. The beautiful courtyard was packed with Ghanaians in their Kenti cloth, a bright, tightly woven silk which is the symbol of wealth and position. The men wear a huge piece of it draped over one shoulder in a manner reminiscent of a Roman toga! Here and there one saw a tribal chief seated on his carved stool, an umbrella held

over him, surrounded by his retainers. The groups seemed like islands in the sea of people because, ceremonially, the chief is always protected by his retainers and none may address him except through the man called the linguist, who carries a carved gold-leafed stick as the symbol of his position.

Off to one side the huge drums were still beating out their story and an impromptu dancing session was in progress, typical of many throughout the city in the course of the holiday weekend, except that here there were no ragamuffins but leaders, dressed in their best. One chief, a tremendous man with his crown pushed firmly down on his brow and his Kenti cloth gathered high under one arm, was weaving and stamping around a tiny wizened old woman in an intricate dance, the meaning of which we could not fathom. Others were easier to understand: two young men were jumping and posturing in a mock battle, while one girl and boy were laughingly going through the intricate steps of a court-dance, to the cheers of their watching friends.

I think everyone would have liked to stay there all day—celebrating or watching. But it was a busy time and soon we went on for a bit of lunch before the Dress Parade. It was a good parade, with Workers Brigades and school children and touches of humor and primarily of course the soldiers who were so soon to be sent to help restore order in a country less fortunate than Ghana.

Sunday was a wonderful day, starting with an early morning United Service in Accra Stadium under the auspices of the Christian Council of Ghana. Like all the events of the holiday, this was beautifully organized and planned with excellent taste, so that it was a pleasure for participants and observers alike. The President and many of his Cabinet were there in the well-filled stadium to give thanks to God for His many blessings and to pray for His help in the years to come.



Afterwards, we drove down to the Holy Trinity Cathedral, a lovely old stone building set among palm trees at the water's edge, with the Atlantic waves rolling almost to its foundation and the cargo ships clearly visible as they lay at anchor safe outside the surf. As the Provost, the Rev. Laing, said in his introduction, this was the first service under the new Republic and the Dean was happy to have been asked to preach. He spoke of the barriers between men which can only be overcome by the fellowship of Christ. There were few barriers there that morning among these happy, friendly people and in the precious familiarity of our common service! We were especially happy to share our worship with the three distinguished men who made up the official British delegation to the Inauguration ceremony. It seemed fitting that they should be there because Britain and her gallant missionaries have had such an important part in making Ghana what she is today. Everywhere we saw evidences of the firm foundations which the colonial administration and the church so carefully laid: in the education of the Ghanaian leaders, in the respect of all the people for government and law and in their love of freedom and justice which, after all, comes from the God about whom the missionaries taught. British delegates, Ghanaian clergy and American guests all stood together after the service to receive the greetings of the congregation. Afterwards the Provost presented us with an ivory box which will be among our most treasured pieces!

We went on to lunch at the home of Mr. C. T. Nylander, former Minister of Defense, and his charming wife, who is one of the leaders of the Y.W.C.A. in Ghana. They are the parents of Hannah, a student in Philadelphia whom the Dean was soon to marry in Washington Cathedral to another Ghanaian student. The parents of the groom-to-be were also guests and we had a gay pre-wedding party with toasts to the bride and groom and to friendship between our countries. Our hostess and many of the ladies had spent all morning preparing the luncheon: ground-nut soup served with tomatoes, beans and onions over rice, chicken stewed with fresh greens and peppers, fried plantain and many other delicious dishes.

Two days later, after the official functions ended with the opening of Parliament and a farewell luncheon given by the President, we drove North into "the bush" to see as much as possible of the rest of the country. Here we saw village after village of mud-walled, thatched-roof houses, set in clearings hacked out of the jungle. Everywhere there were people selling or buying in the vil-



Ghana Information Services

*... walking, walking, walking along the road.*

lage markets, cooking over their outdoor fires or walking, walking, walking along the road. They appeared or disappeared via little footpaths in the seemingly impenetrable jungle, the men carrying the knives with which they harvest the cocoa, bananas, and plantain; the women balancing huge loads of food or even wood on their heads with, usually, a baby strapped to their back and another one led by the hand. Accra with its many very modern buildings and bustling city life seems far removed from such a scene as this. But in reality it is not—for Kwama Nkrumah as a child walked along these roads, holding his mothers' hand, and one of the first towns through which we passed was the one in which Mrs. Miller-Craig grew up. Also, the signs of change are evident even in the bush: in the many new government school buildings, in saw mills and sand quarries, giving indication of the ceaseless construction going on everywhere.

We saw the contrasts perhaps most clearly in Kumasi where we stopped and spent a fascinating afternoon with the Reverend and Mrs. G. C. Cates. This is Ghana's second city, capital of the Ashanti region and home of the Ashantihene, the most powerful of the tribal chiefs. Here we saw a teeming market with everything from mahogany furniture to snacks of cooked food being sold from open stalls—and a brand new hospital of over 500 beds, staffed with doctors from all over the world and with its own nursing training school. Our host was the rector of the big Anglican parish and his charming wife showed us some of the several missions and schools which it maintains in and around Kumasi. But they are returning to England in January and the new rector will be a Ghanaian priest, and the government is now underwriting the salaries of some of the mission teachers.

*(Continued on page 35)*



# An American View of the Church of England

—by the Reverend Theodore Eastman

ON A MILD evening in London last May nearly 6,000 people streamed out of Underground stations, buses, taxis and private cars and converged upon Kensington's Royal Albert Hall. To a passerby, this throng might well have been firstnighters attending a Cliburn concert or regular subscribers to a learned lecture series. While music lovers and intellectuals were probably present, what actually drew together such an immense, diverse crowd was a common faith in Jesus Christ and devotion to His mission in the world. For this was the 259th Anniversary Celebration of the Society for the Propagation of the Gospel, the oldest and one of the greatest missionary bodies in the Church of England.

Among the principal speakers at that rally was the Right Reverend Stephen F. Bayne, Jr., formerly Bishop of Olympia, and now Executive Officer of the Anglican Communion. Reminding his listeners that the truths of the Prayer Book and of the English Reformation are universal truths of Christ's religion, he called them to be obedient witnesses of these priceless gifts to all the world. "We who are your spiritual children," the American bishop said, "sometimes wish you had one-tenth the faith in your own heritage that we have." And then he added, "I am tired of attending premature funerals for the Church of England."

There are some people, including a good number of Americans, who consider the Church of England long since dead and buried. Many more believe she is certainly in her terminal illness. These are observations, however, of those who look no farther than the nearly-empty pews of a London city parish stranded by a population shift or some beautiful but isolated rural cathedral. Anyone who is willing to scratch the surface of the English Church will discover exciting evidence of vitality and imagination. The massive S.P.G. rally, which could not easily be duplicated by American Episcopalians, is an indication of what I mean.

Last spring the Overseas Mission Society sent me on a three-month trip to study the missionary activity of the Church of England, to establish relationships and build continuing liaison with the most significant groups and persons involved, and to share my findings with the Society and the Church at large. In the process I was able to examine and assess to some degree the quality of British church life in general. What a Congregationalist layman told me during the first week of my trip proved to be true: The most refreshing and important new developments in English Christianity are taking place in the Anglican Church.

Having thus proclaimed the virtue of our mother church, it would be both wise and honest to say that unique among the new experiments is Christian Teamwork, an ecumenical venture. Describing itself as "a consultative Christian service," its purpose is to provide a way for men and women to find practical help in dealing with life's problems through the wisdom, experience and guidance of Christian laymen. For example, if a business executive is concerned as a Christian about proper dealings with a striking labor union, Christian Teamwork will put him in touch with other laymen who have creatively dealt with a similar situation. The significant point of this activity is that fellow members of the Body of Christ learn to seize initiative and responsibility and help each other.

Marshalling the Church's existing laity is important, but primary evangelism is basic. At Lee Abbey on the north coast of Devon is a remarkable community of 60 members whose task is, simply, the conversion of England. To this center come all kinds of people, seeking rest for tired bodies or a cure for restless souls. While the atmosphere is that of a relaxed holiday, there is always an undercurrent of quiet witness and a continual confrontation with the power of Christ. Hundreds of lives have been changed at Lee Abbey and these changed

(Continued on page 28)

The Reverend Mr. Eastman is Executive Secretary of the Overseas Mission Society. The Society is an independent, grass roots movement of Episcopalians furthering the Church's overseas missionary enterprise by stimulating better information, deeper thought, increased prayer, greater zeal, renewed strategy, more responsible giving. Since 1956 its offices have been located on the Cathedral Close, first in the Library and soon in the new office building.

## Oldest active church-Old Trinity-is Restored

**"I** SPEAKS of the timeless one who holds eternity in his hands."

More eloquently than even these words convey, this tiny red-brick church set in a silent grove of sycamores, elms and wild cherries in Eastern Maryland is a symbol of the timelessness of worship and worshippers. Last month, as their forebearers did nearly three-hundred years ago, the parishioners of Old Trinity Episcopal Church attended services in a setting that matched, as closely as modern man can, the setting of its first services held about the year 1675.

The occasion was rededication of Old Trinity, restored to its original appearances and its role as the oldest active church in America. Its 44 parishioners, who filled almost half the Church as they sat among the 15 high-backed pews, heard the communion celebrated by the Most Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Churches in America.

Of the old church, Bishop Lichtenberger said, "It speaks of the timeless one who holds eternity in his hands. Only the exterior is complete. The interior depends upon people who handle God's seeds. The building is you."

There is no record of the first service given in Old Trinity, known then and until 1853 as Dorchester Parish Church. Nor is it known just what year the first service was given, though it is believed to be between 1670 and 1680. The words of Bishop Lichtenberger, however, bridged the gap between the old and the new just as the Church itself has done.

It was, no doubt, the largest attendance in Old Trinity's history as more than one thousand persons joined the 44 active communicants for a second service that same day, August 8, on its grounds in Church Creek, Maryland. The event celebrated a modern achievement in restoration but the participants must have been silently joined with Old Trinity's earliest days when Ezekiel Fogg wrote, in his will, of "ministering in Little Choptank" as early as 1674. Little Choptank flows only a few miles west of Old Trinity.

Old Trinity, today, stands just as it did in the days of Ezekiel Fogg, restored in thorough and painstaking care over a period of seven years from a structure that had fallen into disrepair, covered with whitewash and smears of cement. Even in this state, the small, simple church had an immediate appeal as it did when, in 1947,

Col. Edgar William Garbisch first saw the structure and described it as "something very wonderful." Out of this first contact the restoration idea grew and, in 1953, the rejuvenation project was started by Col. and Mrs. Garbisch as a memorial to her parents, Mr. and Mrs. Walter Percy Chrysler. It took, in all, just under seven years of intricate, piece-by-piece restoration under Col. Garbisch' direction at a cost of \$250 thousand.

Historic Trinity Church, as it now stands, is as perfect a replica of the original as the talents of architects, artists, cabinet makers, wrought iron and brick and plaster experts would permit. Its exterior, of red stained venetian doors and white trim around the brick walls even coincides with the errors in the original building; a slightly off-center main door and out-of-plumb walls. The doors are hung with wrought-iron scrap hinges, hand-forged in 17th century style.

Inside, the Church has been restored to its original size which included ripping out a small vestry room on the south wing that had been added about one-hundred years after the Church was built. Its nave is just 38 feet long and 20 feet wide with the sanctuary, railed off for the altar, having a radius of just six feet. There are fifteen pews in all, four of them roundabouts facing a three-decker pulpit pew. At the base is the clerk's reading desk from which births, deaths and marriage announcements were made in the original church and at the next level is the minister's pew. The highest is the pulpit, covered by a sounding board. A 17th century brass chandelier is suspended from the vaulted ceiling and transom bars and center mullions form crosses on the green-hued, leaded-glass casement windows.

These are the exterior markings of Old Trinity, reproduced in authentic 17th century style, even to the wooden and wrought-iron box locks and their large keys. But behind this exterior are the skills of modern architecture that made such a restoration possible. The paneling for window frames and doors, made of virgin growth yellow pine, took more than six years to assemble from structures built in the same period. It was discovered that Old Trinity's sagging wooden floor covered up some 75 feet of the original large brick tile floor, laid atop a layer of burnt oyster shells, just as it was built almost three hundred years ago.

Modern innovations, invisible within the Church, but basic to its restoration are now part of Old Trinity.

*Old Trinity . . . a tiny red-brick church set in a silent grove of sycamores, elms and wild cherries . . . is a symbol of the timelessness of worship and worshippers.*



Tadder—Baltimore

Replacing old wooden roofers are fireproof slabs and tile shingles. An unseen steel frame takes the weight off the brick walls and steel rafters have been substituted for the wooden ones. The exterior trim was repainted, but from a 17th century formula made by an English manufacturer. A small vestry room, built in 18th century style 150 feet northeast of the Church houses heating and air conditioning facilities. A tunnel brings water pipes and electrical conduits into the Church.

The years of intricate research and handiwork that went into restoration of Old Trinity still have not uncovered all the original details about the Church. However, it is believed to be the Church to which Queen Anne of England directed the chapel accessories be delivered in 1703. Her orders said: "These are to signify that you provide and deliver to ye Honorable Col. John

Seymour, Governor of Maryland, ye following particulars, viz., one large Bible, two Common Prayer books and 12 small Common Prayer books, two cushions for ye reading desk . . ." These items have been reproduced in their original style for the Church. In July, 1677, Lord Baltimore, in a paper on the state of religion, referred to Old Trinity when he wrote: "In every county of the Province of Maryland there are a sufficient number of churches and houses called meeting houses for the people there and these have been built and are still kept in good repair by free and voluntary contribution of all such as frequent the said churches and meeting houses."

Old Trinity has bridged the span even to this. Its 44 member parish is too small to maintain the newly-restored Church and contributions are requested to help preserve it as the nation's oldest, active Church.

## A New Approach to Religious Windows

**I**N THE Nave of the Cathedral there was just recently installed a beautiful and interesting window, given in memory of Francis E. Pope by his widow, Mrs. Juliette Wall Pope. Known as the Religious Painters Window, it was executed by Joseph Reynolds and Associates of Boston, Massachusetts, and is the first aisle window west of the Crossing on the south side of the Cathedral Nave. Its theme was selected in accordance with the iconography adopted by the Cathedral Building Committee for the entire row of aisle windows, namely "these windows will depict artists and scientists who, through their respective media, have given expression to Christian truths." As the theme of religious art in stained glass has been expressed many times, an attempt was made by the Dean to find a new approach to these subjects in this series of south aisle windows.

Interpretation of the Religious Painters Window begins with the conception that all art is really man's imitation of God's creation, our universe. We start with the faith that God created the universe, both its harmonies and its dissonances. Man, tracing out the pattern of God's creation as he finds it in nature, translates its forms into new and creative images which we call art. Thus man emulates his Maker, adding to what is given him the imagination and understanding of his own spirit, and so praising God by reflecting the divine spark imparted to His children when God made us after his own likeness. This in essence is the meaning of "religious art."

The center of this window bespeaks its entire motif. In the medallion at its foot is the Genesis description of God breathing life into man (Genesis 2, Verse 7) "And God breathed life into his nostrils and man became a living soul." Here is expressed in glass our belief that God did create man and the universe. The rest of the lancet above this medallion is a fresh approach to the subject of creation and man's imitation in the field of art. The artist has made a rendering of Old Testament cosmogony, or the Hebrew conception of the universe as it existed at the time of the writers of the Old Testament books. It can be summarized as "The firmament above, the circle of the earth between, and the deep waters below—and God on high presiding over His handiwork." So the top and central portion of this lancet is dominated by the seated figure of God holding in his hands strings by which he opens the apertures of Heaven

through which he sends the winds, lightning, thunder and rain. Below, across the dome of the firmament, is the tract of the sun mounting in the east and coursing to its western setting. Beneath the heavens is the flat earth, and seated there is man in his primitive state. He is holding in his left hand a palette and in his right hand the painter's brush, symbolizing the painter of all ages. One of the strings held by the Lord is attached to a trap door which is open. Through it the artist is looking up beyond the sky, trying to see God in his unseen reality. Swimming in the water beneath the earth is a fish, an early symbol of Christ, and in the mystery of these depths the painter trails his brush. In the borders of this lancet beside the green waters are small representations of Noah's Ark, a giraffe, and the bird which left the Ark and found land—symbols all of God's loving creation.

EACH SIDE lancet contains three medallions. Beginning with the predella at the bottom of the left lancet is the figure of St. Luke shown sketching. Paul speaks of him as "Luke, the beloved physician," but according to Greek tradition he was an artist and painted a picture of the Virgin. He is today accepted as the patron saint of painters. In the background is the symbol of the winged ox, which is his attribute as one of the four Evangelists.

The next medallion above in the same lancet depicts Giotto, one of the great creative medieval artists. He holds the architectural plan for the Campanile or Bell Tower which he designed and which stands next to the Duomo in Florence, Italy. The dome of the Duomo is here used as a related symbol.

In the top medallion of this lancet is Albrecht Dürer, German painter and engraver of the 16th century, seated and at work on one of his many religious drawings. He is identified by the monogram "AD" with which he signed all of his paintings and engravings, as well as the coat-of-arms of the city of Nuremberg, where he was born, lived and died.

At the base of the right lancet is represented the figure of a nameless illuminator, one of the artists who so lovingly embellished the manuscripts and Bibles of the Middle Ages. Next above is seen the gentle and saintly Fra Angelico, whose great religious frescoes adorn the monastery at San Marco, Florence, and whose 15th cen-

*(Continued on page 32)*



## Books

**A ROMAN CATHOLIC IN THE WHITE HOUSE.** By Rt. Rev. James A. Pike, bishop of the Episcopal diocese of California, in collaboration with the Rev. Richard Byfield, canon of Grace Cathedral, San Francisco. 133 pages. Doubleday. \$2.50. 1960.

**A** PERHAPS apocryphal anecdote is told of the man who purchased a copy of Bishop Pike's slim and incisive work the day after the Democratic convention nominated Senator John F. Kennedy for the presidency. He carried it home and presented it to his wife.

"Here," he said. "This may help you in your quandary about Senator Kennedy."

Since the Massachusetts senator, a Catholic, overwhelmed his opponent in heavily Protestant West Virginia's primary, the religious issue in the campaign has laid more or less dormant. But recent stirrings in North Carolina and Texas assure that it will continue as a major, if not overriding, factor in the ultimate outcome, accounting for a "silent" vote which probably never will be determined.

Warning "there is a real danger that the Al Smith drama may be re-enacted with a different *dramatis personae*," Bishop Pike (who was a Catholic at one time) and his collaborator, Canon Byfield, reason that "the most effective way to overcome unreasoning prejudice is to debunk the false questions, to ask the real questions, and to bring the real issues out into the open where they may be discussed."

But first, the authors pause to deal with a taboo that seems to exist in the drawing room as well as on the campaign stump—the fear of being labeled a bigot for daring to raise the religious issue. The fear, say the authors, "has been deliberately nourished by the popular press of the Roman Catholic Church."

The authors' refreshing answer serves as a tempting come-on for the exposition to follow. They establish that no one would be labeled a bigot for questioning whether a Christian Scientist should serve as Secretary of Health Education and Welfare, nor for being unenthusiastic about the appointment of a Zionist as Assistant Secretary of State for Middle Eastern Affairs. In that spirit, the question they label as basic is tackled: Are there any beliefs of the Roman Catholic Church that might impede the power of a President to fulfill his office in accordance with American traditions?

There are, say the authors. But what about a Catholic in the White House? The answer: "It depends."

The reader expecting to find out whether Senator Kennedy passes the test is in for a disappointment, for Bishop Pike renders no judgment other than an implied one. But armed with the book's basic exposition of the issues at stake, the voter is far better able to make his own judgment.

In the process of presenting the basic issues, Bishop Pike and Canon Byfield also confront the Vatican with a challenge. They deem that the official position of the Church would make it impossible for a communicant to serve as President without severely compromising his faith. But they note that an "American interpretation" by ranking prelates in



A. Hansen Studio

The Right Reverend James A. Pike

this country does make it possible. This interpretation is merely tolerated by the hierarchy as a "permissible position within Roman Catholic thought." The authors want the air clearer. They call on the Vatican and Pope John to declare that the American interpretation is not only tolerable, but laudable and correct. Only by such a declaration (which would encounter the doctrine of infallibility along the way) could a Catholic serve as a "President of all the people" by allowing him to serve "within the limits of doctrinal position."

(On this subject, writing in a recent issue of *The Christian Century*, Dr. Warren B. Martin, an Iowa College professor, holds that a candidate's church affiliation is not an issue "so long as he is predictably nominal in his faith." Dr. Martin of Cornell College concludes that "strong Presidents have not been and cannot be strong Christians.")

Some of Bishop Pike's readers may be annoyed by his heavy emphasis on the birth-control debate as a criteria of a Catholic's fitness to serve. Eighteen pages are devoted to the argument, yet the authors devote barely more than two pages to the issue of public aid to parochial schools.

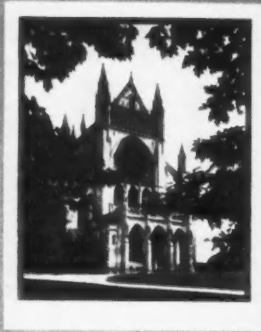
Similarly, the authors appear to be less concerned about other issues—the possibility of informal pressures from the hierarchy, subsequent shifts in the Church position on Church-state relationships, the question of diplomatic representation to the Vatican, and the Vatican's political interests in international diplomacy—some of which are grouped under a chapter heading of "Dead Issues—More or Less."

One would also wish that the authors had more fully explored and researched the record of how existing Catholic hold-

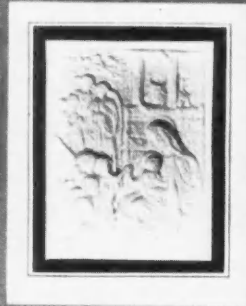
(Continued on page 31)



## 1960 CATHEDRAL CHRISTMAS CARDS



C



A



D



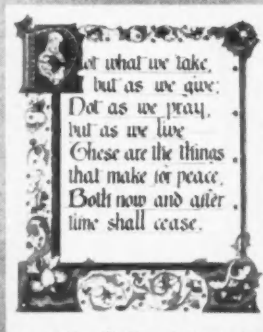
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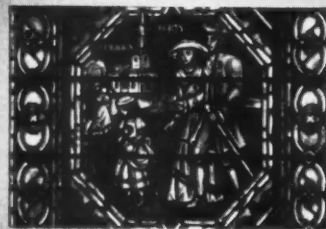
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B



G

# Cathedral Cards Reflect the Meaning of Christmas

THE QUESTION is often asked, "Does the Cathedral actually realize any financial gain from the Christmas card project?" The answer is very definitely, "yes." Offerings through this department have become a very helpful source of funds for maintaining the Cathedral and its ministry to the nation. It is not surprising, however, that the inquiry is so frequently made by those who have compared the quality of the Cathedral cards with higher priced greetings displayed elsewhere. Indeed, it would be impossible to release the Cathedral cards for as little as nine cents each were it not for the increasingly large volume of orders received annually.

When Washington Cathedral entered the Christmas card field, thirty-four years ago, it was extremely difficult to find anything but secular greetings, most of them on the humorous side, in the stores. It has now been proven that most Americans will use cards reflecting the true meaning of Christmas Day if made available.

Again, this fall, a very beautiful set of cards (see illustration on opposite page) will be distributed throughout the country. The 1960 assortment is unusually colorful and offers a wide range of variety. One folder (card "A") features, in high relief, the manger scene from the carved stone reredos of Bethlehem Chapel. This exquisite card was produced by a new intaglio process developed in Paris. An excellent representation of stained glass has been achieved by the rich coloring and lustrous finish of card "H". The scene depicted is a small family group on their way to church and the theme is Religious Liberty." The panel is a detail taken from the Statesmen's window of the Cathedral.

Friends who have been so appreciative of the work of Marian U. M. Lane will be glad to know that another of her delightful illuminations appears in the new set. It can readily be identified as card "E" in the accompanying illustration.

For many years a standard feature of the Cathedral assortments has been a triptych style folder with church calendar on the inside page. This fall the calendar is contained in an easel fold card with an autumn view of the North Transept exterior as cover illustration. Another subject which promises to be one of the most popular in the new set is a contemporary interpretation of the Nativity story, (card "N") by Belinda Youngson.

Da Vinci, Raphael, di Credi and Cossiers are among the Old Masters represented in the 1960 packet, and prompted by the popularity of a woodcarving by K. O. Svendsen, issued four years ago, a different subject by the same artist appears this fall as card "G".

Persons not already on the mailing list of this department, who would like to receive a box of the new cards for inspection, are invited to fill out the form printed below and send it to the Cathedral.



*Marian Lane works on a Cathedral card.*

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Washington Cathedral (Christmas Card Department)  
Mount Saint Alban, Washington 16, D. C.

Please send to me, on approval, a set of the 1960 Cathedral Christmas cards. I understand that when I have examined the packet: (a) I may return the cards. (b) I may keep the cards, sending to the Cathedral an offering of \$1.00 or more. (c) I may order in quantity any of the cards included in the assortment, according to my preference, (10¢ each or, in quantity of one hundred or more, just 9¢ each).

Name .....

Address .....

City ..... Zone ..... State .....

## \$5 Bought twenty-five feet of Cathedral Land

IN 1905, fifty-five years ago this September and two years before the foundation stone of Washington Cathedral was laid, Clarence C. Brinton of Philadelphia contributed the sum of five dollars for the purchase of the Cathedral land. In recognition of his gift he received from the Rt. Rev. Henry Yates Satterlee, founder bishop, Founders Certificate No. 1748 attesting to the fact that his five dollar gift made possible the purchase of twenty-five square feet of land on Mt. St. Alban.

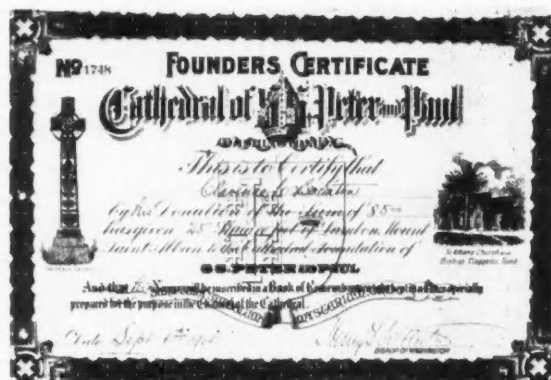
Mr. Brinton, now 83 years of age, has remained a friend of the Cathedral throughout the half century of its amazing growth and recently loaned his certificate to the Cathedral for photostating. It is reproduced herewith, with the following quotation from Bishop Satterlee's book, *The Building of a Cathedral*.\*

"In January, 1898, the Cathedral Foundation possessed a valuable charter from Congress and eighteen acres of land; on the one hand, entirely unsuited for its purposes, and, on the other, encumbered by the impossible condition that the property was to revert back to the donors, unless buildings costing five hundred thousand dollars were erected upon it before 1903.

"Before the ending of that same year—1898—the Cathedral Foundation had come into full possession of Mount Saint Alban, the most valuable and beautiful site for a cathedral in the whole District of Columbia, covering a domain of over thirty acres and situated in that suburban vicinity which will undoubtedly be the center of the residential part of Washington within this present century. For this property, \$245,000 was asked, and the land was bought, leaving \$162,000 on bond and mortgage . . .

" . . . Several thousand dollars were contributed by persons, in various parts of the country, in the following manner:

"The Cathedral land cost nearly twenty cents a foot; and shortly after it was bought, 'Founder's Certificates' were issued to those who could only contribute small sums, stating, first, that the holder,



by a donation of one dollar or more, had given so many square feet of land (five feet for \$1.00; twenty-five feet for \$5.00, etc.) to the Cathedral Foundation; and secondly, that his or her name would be inscribed in a 'Book of Remembrance' to be kept in a place, specially prepared for it, in the chancel of the future Cathedral . . ."

Mr. Brinton's name and those of other contributors can be found in the "Book of Remembrance," which is now kept in the Kellogg Bay.

### State Flag Roster—September 18-December 11

Every Sunday the flag of one of the fifty states of the Union is carried in ecclesiastical procession at Washington Cathedral services and special prayers for the government and people of that state are offered at the Cathedral altar.

The schedule for the next three months follows:

September 18—Colorado	November 6—Utah
September 25—North Dakota	November 13—Massachusetts
October 2—South Dakota	November 20—Oklahoma
October 9—Montana	November 27—New Mexico
October 16—Washington	December 4—Arizona
October 23—Idaho	December 11—Alaska
October 30—Wyoming	

\*Satterlee, D.D., LL.D., Henry Y., *The Building of a Cathedral*, Edwin S. Gorham, New York. 74 pp.

## The Altar Guild Shares its Talents

**T**HE FLOWER arrangements of Washington Cathedral's Altar Guild—the creative artistry of seventy-eight women—have been captured on film for all to see.

A new set of color slides, more than a year in the making, tells the story of the Christian year and other special occasions such as weddings. Some slides illustrate the mechanics of flower arranging. Interested groups throughout the country may now share the beauty of arrangements that vary from the stately and decorous pieces on the High Altar to the whimsy and minute charm of the arrangements in the Children's Chapel—from the subdued pastel shades of spring flowers, to the intensity of fall's russet and golden fruits.

The slides which take over 30 minutes to show will be available for loan at the end of September and may be booked through the National Cathedral Association.

Through custom, only members of the Altar Guild arrange and place flowers in the Cathedral. Consequently the Guild is responsible for the extensive floral decorations throughout the Cathedral during the Festival Seasons, as well as placing flowers for special occasions throughout the week. New flower arrangements are placed on four Cathedral altars each Saturday; the High Altar, War Memorial, Bethlehem, and Children's Chapels. Every other day throughout the week a member of the flower committee attends to the flowers—adding water or removing the arrangements when they begin to wither.

Since 1955 the Altar Guild has been headed by Miss Katherine P. Howard. Miss Howard directs and supervises the organization and planning of Guild work. She also acts as hostess and guide for altar guild groups from other churches which visit the Cathedral to study the hangings, linens and flower arrangements.

The Guild at Washington Cathedral is composed of two committees: the flower committee and the linen committee. There are five teams of women on the flower committee which Mrs. Donald Lacey heads. Each team is made up of from four to six women and has a captain. The rotating schedule provides that each team serves every fifth week.

The linen committee of the Guild is headed by Mrs. William A. Ulman. Two or three members change the altar linens each Saturday, count the items needing laundering and do the necessary mending. All of the

linens at the Cathedral are handmade, consequently the mending and maintenance of linens is an exacting job.

This committee at the Cathedral differs from the usual parish altar guild in some respects. Here at the Cathedral the Verger and his staff are in complete charge of cleaning and polishing the communion silver and arranging the bread and wine for all services of Holy Communion.

The Guild sponsors each year four courses in flower arranging. Classes are held once a week for four weeks from January through April and occasionally a fifth session is held in May to accommodate the large number of applicants.

Each class is limited to ten so that individual attention and supervision can be given by the instructors who are experienced flower arrangers from the Cathedral Guild. Students are charged only for the flowers they use in class.



*Children's Chapel*

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the

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## *The National Cathedral Association At Work*

### **Meet the new Chairman of the Needlepoint Committee**

*Mrs. Houghton P. Metcalf, N.C.A.'s new chairman of the Needlepoint Committee reports below on her activities as regional chairman of Northern Virginia. In addition to the vast amount of time and energy she devotes to the Cathedral, Mrs. Metcalf finds time for an almost unbelievable number of other varied activities. In Middleburg, Virginia she runs a large farm and commercial greenhouse, specializing in orchids. In Providence, Rhode Island she has a music studio for teaching talented underprivileged children, now being run by one of the early students of the original school. She is also a trustee of the Foxcroft School and on the board of the Hill School, both in Middleburg, and is a vice-president of the Fauquier Loudoun Garden Club, and a member of the Founders Fund Committee, Garden Club of America. Her real love she says is her summer place in Rhode Island, "... so peaceful and utterly dear—a 'done over' New England farmhouse on a 60-acre pond—hidden away—bass jump at sundown—trout are in the streams and wild duck have nests in the lagoon." Three children, 14 grandchildren, and a great grandchild expected in December complete the picture. Of all this Mrs. Metcalf says "Otherwise I've nothing to do, but I'm never bored—tired yes—at moments but pleasantly so."*

#### **Mrs. Metcalf reports:**

Back in 1951 I asked if I might work for the N.C.A. and the next day Mrs. Frank Johns asked me to be her co-chairman of Northern Virginia in charge of the territory from Washington, D.C. to Richmond. This was new territory. Six women and one man were soon made area chairmen and new memberships came in rapidly.

In the early years we had a luncheon meeting at my house of the area chairmen before the annual drive. Later we enlarged this meeting to a luncheon in a parish house for all the chairmen of the three dioceses of Virginia. We have held luncheons at Charlottesville, Rich-

mond, Staunton and Williamsburg. The Dean or some other speaker has come from the Cathedral and spoken to us at luncheon—afterwards we always have a short but helpful discussion of the many local problems. I think these luncheons have proved extremely valuable.

At a minimum ten new members to each new chairman has been my yearly aim. We now have about 500 members including seven life memberships. Following up memberships with personal letters if they are not received is one of my pet schemes and "Your Pink Slip is Showing" my yearly cry. It brings in great results. When people realize the N.C.A. is the Parish of the Cathedral they feel more personally responsible.

In the money-making field each year we have had a table at the Emanuel Church Christmas Shop in Middleburg. We have Cathedral glass etc. and we find filling the vases with flowers makes them irresistible, but we always have something new and different, too, to attract buyers. Artificial and dried flower arrangements have been great money-makers. We had an outstanding needlepoint exhibition one year—in spite of a blizzard. Movies of birds and growing flowers another year.





As a chairman my feeling is love and know the Cathedral. Serve in all and any capacity to further its growth physically and spiritually. I've served as a trustee for two terms, as 2nd vice-president one and now I'm on the Building Committee and chairman of the Needlepoint Committee. I had a small part as liaison in the Haseltine statue of George Washington and a big part in the Woodland Path winning the Garden Club of America Founders Fund award. Each year N.C.A. members and the Fauquier Loudoun Garden Club give plants to the Cathedral Flower Mart—and for several years the Fauquier Loudoun Club had a booth.

Our further participation in Cathedral projects has been raising \$5000 for the nineteen million dollar Cathedral drive a few years ago and over the years over \$3000 for the N.C.A. Bay. This year our project is the Bishop Tucker Memorial Window—a \$20,000 clerestory window. To date \$16,800 is on hand.

Mrs. William C. Seipp of Middleburg is my energetic and very able vice-chairman who will take over on my retirement.

Mrs. Frank Johns now works behind the scenes and has been the inspiration of our latest project, the Bishop Tucker Memorial Window. By her lovely character she always kept our work on the highest level and in character with the Cathedral.

Whatever time and energy one expends as a chairman in the N.C.A. is far outweighed by the heartwarming reward of knowing and working with all those on the Close who are the heart and soul of this wonderful Cathedral—standing high in our Nation's Capital as a symbol of the way of life we want for our children, grandchildren and generations to come.

### New Regional Chairmen Appointed

The N.C.A. Board of Trustees is pleased to announce the appointment of the following new regional chairmen:

**Mrs. William E. Clark** of Little Rock for Arkansas. Mrs. Clark is a member of Christ Church, Little Rock. She is a member of the Cultural Affairs Committee of the Little Rock Chamber of Commerce; a member of the Arts Council of Greater Little Rock; a patron member of the Little Rock Fine Arts Museum; past state president of the National League of American Pen Women; and a member of the Little Rock chapter of the National Society of Arts and Letters.

**Mrs. Alfred Rives Shands** of Wilmington for Delaware. Mrs. Shands is a member of Trinity Church, Wilmington. She is a member of the board of directors of the Colonial Dames of Delaware; past president of the Women's Auxiliary of Trinity; and on the house committee of the Diocesan House for Old People in Wilmington. She has also been active with the Planned Parenthood group in Wilmington.

**Mrs. James H. Tabor** for the Missionary District of Honolulu. Mrs. Tabor is a member of St. Andrews Cathedral Parish. She is the author of *Mother Goose in Hawaii* which will be published in September by C. E. Tuttle Co. She and her husband are volunteers helping the American State Department entertain Asian visitors in American homes. Mrs. Tabor has been active in numerous activities in Honolulu including volunteer work with St. Andrews Cathedral, St. Clements Parish, Hawaiian Humane Society, and choir participation and church school work. During World War II she was a volunteer with the Honolulu Community Theatre and the American Red Cross Motor Corps.

**Mrs. John Church** of Lenox for Western Massachusetts. Mrs. Church is a member of Trinity Church, Lenox. She is a member of the Altar Guild at Trinity and has been a church school teacher since 1954. She is currently serving on the board of directors of Recording for the Blind, Inc.; Coolidge Hill School, which works with crippled children; and the South Mountain Association, a musical group.

**Mr. and Mrs. Kenneth E. Sannes** co-chairmen for Northern Michigan. Mr. and Mrs. Sannes' home is in Niagara, Wisconsin, and they are members of Holy Trinity Church, Iron Mountain, Michigan. Mr. Sannes is Senior Warden at Holy Trinity and has been a church school teacher since 1955. He was a delegate to the Synod in both 1957 and 1960. He is Niagara area training chairman for the Boy Scouts of America; has been Cub Scout Pack Treasurer since 1957 and has been Niagara chairman of the Boy Scout Jamboree since 1957. Mrs. Sannes is president of the Women of Holy Trinity; Diocesan Personnel Chairman; secretary of the Niagara Education Association; and a member of the Association of University Women and the National Education Association. She is also a church school teacher and junior choir disciplinarian.

## The Cathedral Age

**Mrs. Harold E. Blodgett** of Saint Paul for the Diocese of Minnesota. Mrs. Blodgett is a member of Saint Clement's Memorial Church, St. Paul. At present she is finance chairman for the 6th Province, Episcopal Churchwomen; secretary of the Lane House Guild, which is responsible for the supervision of grounds and interior of Minneapolis Diocesan headquarters; and a member of the Sheltering Arms Board, an Episcopal institution which works with retarded children.

### New Editor of *The Age*

Mrs. Alan Adams has succeeded Mrs. Frederick Thompson as editor of *The Cathedral Age*. Mrs. Adams is a graduate of Barnard College and for many years worked in the editorial field in New York before coming to Washington with her husband, an editor for McGraw-Hill Publications. In Washington Mrs. Adams has been a senior researcher for *Pathfinder* magazine, publicity director for the National Planning Association, and assistant editor of the NPA. Her most recent work involved writing a guide book for children living in Metropolitan Washington. Mr. and Mrs. Adams live in suburban Chevy Chase with their three children.

### Annual Washington Drive

The annual Sustaining and Building Fund drive in Washington, D. C. is underway. Friends of the Cathedral here are being asked to contribute through voluntary gifts 18% of the total Cathedral budget for 1960, or \$90,000 of the \$493,000 required for maintaining the personnel, plant and activities of the Cathedral. The drive is being directed by Mrs. John A. Wright who has an impressive total of 450 volunteer workers helping her. There will be three report luncheons, October 3, 10, and 24 and a final tea for workers on October 28. All workers and persons to be solicited are invited to the Service of Re-Dedication of the Cathedral schools Sunday, September 25, at 4 p.m.

Mrs. Wright's chairmen and team captains are the following:

Chairman—Mr. Chester M. Carre

Chairman Men's Special Division—Mr. W. John Kenney

Chairman Women's Special Division—Mrs. William A. Howard

Chairman Men's General Division—Admiral F. Kent Loomis

Chairman Women's General Division—Mrs. Michael Markel

Chairman Staff Division—Mrs. Holt F. B. Watts

*Team Captains Men's General Division*—Mr. Harold L. Maynard, Mr. Donald Shannon, Mr. James M. Earnest, General Edwin P. Parker, Mr. Franz M. Oppenheimer, Mr. Richard W. Israel, Mr. Charles S. Forbes, Mr. William M. Hoffer,

Mr. Greene Chandler Furman, Mr. Arthur Schroeder, Lt. Col. Nathan Cooper, General William A. Borden, Mr. Arthur H. Rice, Mr. Bousson S. Davison, Mr. Samuel E. Scrivener, Mr. William H. Wood, Mr. Hugh F. Loweth, Mr. Albert F. Bird, Mr. James W. Titus, Comdr. Girard L. McEntee, Mr. G. Luhrs Stroud and Mr. Leonard E. Marshall.

*Team Captains Women's General Division*—Mrs. W. Theodore Pierson, Mrs. Robert M. Poole, Mrs. Robert S. Trenbath, Mrs. Richard W. Hynson, Jr., Mrs. Robert W. Oliver, Mrs. Frederick S. Hill, Mrs. Leland G. Gardner, Mrs. Edwin A. Fields, Miss Helen Winter, Mrs. Carl J. Whelan, Miss Eleanore Leech, Mrs. F. H. Evans, Miss Marjorie L. Seltzer, Mrs. Girard L. McEntee, Mrs. Charles J. Norman, Mrs. Fred C. Hicks, and Mrs. Salvatore Mistretta.

### Cathedral Services

**Sunday Services:** 8:00 a.m. Holy Communion; 9:30 a.m. Holy Communion and Sermon; 11 a.m. Morning Prayer and Sermon (Holy Communion on the first Sunday of the month); 4:00 p.m. Evensong and Sermon (all-musical service on the last Sunday of the month); 5 p.m. Organ Recital on the first Sunday of the month.

**Weekday Services:** 7:30 a.m. Holy Communion; 12 noon Intercessions; 4 p.m. Evensong or Evening Prayer.

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# Washington Cathedral Chronicles

## Coming Events

Dedication of the Lucas Building and the Lower School Building as the True Building, St. Albans School for Boys, September 23.

Special Services at the Cathedral

Annual Re-Dedication of the Cathedral Schools, September 25, 4 p.m.

Special Service for the United Nations, October 23, 11 a.m.

Lutheran Reformation Service, October 30, 4 p.m.

YWCA Annual Service, November 13, 11 a.m.

Anniversary Service of the Washington Council of Churches, November 13, 4 p.m.

## Changes at the College of Preachers

The Rev. Dr. Frederick H. Arterton, associate warden of the College of Preachers since 1956 has been appointed acting warden. Working with him will be the Rev. Dr. William Heath who has been named director of studies for a one-year term. Dr. Heath has been rector of Immanuel Church-on-the Hill in Alexandria, Virginia for nearly seven years. He is a graduate of Princeton University, Auburn Theological Seminary and Union Theological Seminary, served a Congregational Church in Bronxville, New York, and for 20 years, Trinity Episcopal Church in Buffalo, New York. Dr. and Mrs. Heath moved to the Close this summer. After this year Dr. Heath plans to return to Buffalo for partial retirement.

During the year the Cathedral Chapter will seek a new warden for the College to succeed the Rev. Dr. Theodore O. Wedel who resigned last June.

The College of Preachers is offering a special program for resident fellows this fall, while their building temporarily houses some of the Cathedral's administrative staff whose office building is being completed.

Regular conferences at the College will be resumed January 1.

## Canon George Resigns

The Rev. Robert A. George, canon pastor at the Cathedral since 1958, resigned this September to become rector of Grace Church, Sandusky, Ohio. Before coming to the Cathedral Mr. George was rector of St. Peter's Church, Ashtabula, Ohio, and previous to that rector of Grace Church, Defiance, Ohio. He is a graduate of Mount Union College, Alliance, Ohio, and the theological school of Kenyon College, Gambier, Ohio. Mr. George is also a former fellow of the College of Preachers.

## "Wildebeest" Home Again

The "Wildebeest," Chaplain Craig Eder's Volkswagen station wagon, is once again parked in front of St. Albans' school. This summer it carried Mr. Eder, chaplain of the boy's school, and seven of his charges from the 10th and 11th grades all the way to South Dakota for the annual six weeks missionary trip he conducts. "Through all the work, painting and teaching, we came to know the Indian people quite well," said Mr. Eder. The work the boys did involved painting one church and three guild halls inside and out and teaching two vacation bible schools each lasting a week. The Indians are the Sioux or South Dakota Indians meaning "peaceful people." A high point of this year's trip was the convocation at Greenwood. Some 1,500 Indians gathered (see photo) for the occasion and to hear the Presiding Bishop, the Most Rev. Arthur Lichtenberger, preach.



*St. Albans boys and their Indian friends talk in the shadow of the "Wildebeest." In the background are the tents of some of the 1,500 Indians attending convocation.*



### Paul Callaway to be Featured Soloist

Paul Callaway, the Cathedral's organist and choir-master, has been invited by Eugene Ormandy, conductor of the Philadelphia Symphony Orchestra, to be the featured soloist for the initial pair of concerts to be presented by the orchestra at the Philadelphia Academy of Music this fall. The concerts will be presented on Saturday, October 1 and Monday, October 3.

The program will initiate a new pipe organ, the first to be installed in the academy. The 200,000 pound instrument is unusual in that it is constructed in five mobile units with a portable console. One of the units is a Baroque organ for the performance of music written before 1800.

Dr. Callaway will play the Third Symphony of St. Saens and a new work, "Toccata Festiva" written especially for this dedicatory program by Samuel Barber, one of America's foremost composers.

### Dean Sayre Visits Ghana

The Dean and Mrs. Sayre were among the official guests of the Ghana government in July at ceremonies marking the adoption of the new republic's constitution and the election of its first president, former Prime Minister Kwame Nkrumah. The Dean accepted an invitation to preach in Holy Trinity Cathedral, Accra, the capital of Ghana, during the celebration. Mrs. Sayre reports on the trip for *Age* readers on page 10.

### Summer School

St. Albans School for Boys turned coeducational this summer for 158 students from 46 different schools. The summer session, which is strictly a work session, all classes and no sports or other program, continued to prove a trend noticed in recent years: a majority of the students take new courses to add to their credits, and a minority are "repeaters." The students, representing schools from Washington, D. C. to California as well as Chile, Finland, Australia, Pakistan, Ghana and Thailand, were offered more than 30 courses in six fields. They study six days a week, classes start at 8:00 a.m. and more homework is assigned than during the regular year.

### Gargoyle Finalists

The gargoyle contest is over. The judges, Philip H. Frohman, architect of the Cathedral, Carl Bush, the Cathedral's resident sculptor, and Roger Morigi, head stone-carver, have accepted 13 models to be carved into

the stone fabric of the Cathedral to remain there through the ages. The first to be carved will be by 89-year-old Frank A. Masleno of Michigan. Mr. Masleno and his winning gargoyle appear below. The winning models came from Washington, D. C., Maryland, Virginia, New York, Massachusetts, Iowa and Michigan.



### Paderewski Centennial Celebrated

A service in celebration of the 100th anniversary of the birth of Ignacy Jan Paderewski was held in the Cathedral on June 26.

Dean Sayre preached the sermon. The Hon. Foy D. Kohler, assistant secretary of state, read the first lesson. Edward S. Witkowski, founder and president of the Paderewski Foundation, a society of Polish Americans and other admirers of the late, great pianist and Prime Minister of Poland, read the second lesson.

### Service for Mary Agnes Thomson

A simple committal service for Miss Mary Agnes ("Polly") Thomson, companion, teacher and translator to Helen Keller, was conducted in the Cathedral July 27.

Miss Thomson died March 20 in Bridgeport, Conn. Her ashes rest in the columbarium of the Chapel of St. Joseph of Arimathea in the Cathedral alongside the ashes of Mrs. Anne Sullivan Macy, her predecessor. Mrs. Macy, who died in 1936, trained Miss Thomson to take her place as Miss Keller's translator and companion.

Mr. Jansen Noyes, Jr., president of the American Foundation for the Blind, Inc., represented Miss Keller at the services.

The Rev. John P. Carter, Episcopal Provincial Secretary for College Work, officiated.

## American View

*(Continued from page 13)*

lives are pouring new energy and conviction into parishes all over the country. So successful has Lee Abbey been that a second similar center, Scargill, has been established in the North of England.

Lee Abbey and Scargill may be an answer for the seeker or for the Christian who needs "reconversion." But how can the Church reach out to those who couldn't care less? As I sat and talked with group after group of workers in the steel mills of Sheffield, I came to realize how completely out of touch large segments of the population are with the Christian Faith. Almost universally these men agreed that the Church is probably a good thing, at least as a national historical institution, but that it seems to have very little to do with their own personal lives.

Into this vacuum has come the Sheffield Industrial Mission. Founded 15 years ago by E. R. Wickham, now Bishop Suffragan of Middleton, the Mission is trying to forge new approaches to modern industrial society. While it has placed chaplains in a large number of plants, it also seeks to help laymen be Christian leaders where they spend so much of their lives—on the job. With this kind of teamwork at all levels of industry and labor the Church is bringing the Gospel to men where they work. And out of the dialogue which ensues will come answers to one of the basic questions of our time: What has been the consequence of science, technology and industry on modern life—and on Christianity itself?

Since my primary task was to read the pulse of overseas missionary concern, most of my time was spent putting fingers on the wrists of the various missionary societies. This, to me, was a sure way to evaluate the general health of the Church. For if a church is truly focussed beyond itself toward the fulfillment of its mission in the world, it is bound to have vitality at its core. As the old adage says, "The light that shines farthest shines brightest at its source."

There is no doubt that the level of missionary information and enthusiasm is higher in the Church of England than in the Episcopal Church in America. Ordinary English churchmen seem to take their missionary responsibility more seriously, and although comparative statistics are not readily available, I would say they support foreign missions better. Part of this is due to Britain's traditional international experience and con-

cern. There may even be a bit of "the white man's burden" still involved. But people know what's going on in the world and they care.

Missionary enthusiasm is generated, to be sure, by the missionary societies themselves who must inform and move their supporters if their commitments abroad are to be met. Competition between the eleven major societies is not completely lacking either. This is not bad. It creates the kind of missionary constituency that is unknown in the Episcopal Church with its mechanical, impersonal, tax-like missionary apportionments.

As the mission of the Church faces unprecedented opportunities (mingled with new difficulties), the societies in the Church of England have determined to engage in simultaneous campaigns to raise \$3½ million a year to augment their present work overseas. Such forward looking action will, for example, enable one society, the Church Missionary Society, to increase its missionary force from 900 to 1050 persons. This is the kind of challenge that ought to be placed before the Episcopal Church while there is still time for us to be of use in Africa, Asia and Latin America.

At the very same time that the Church of England is moving to secure more men and money for traditional work overseas, she is also participating in a pioneer project to provide another more subtle and potentially more effective missionary force. Oversea Service originated as a joint venture of the British Council of Churches and the Conference of British Missionary Societies, but is now operated as an independent organization. It offers short courses to provide social, cultural and economic background information for men and women taking up appointments with businesses or governments overseas. Under the leadership of Dr. H. B. T. Holland, an Anglican layman, it endeavors to inspire its trainees with the Christian ideals of service, brotherhood, patience and sensitivity so that representatives of the Christian West may enter into responsible and fruitful partnerships with citizens of the non-Christian world.

The example and stimulation of Oversea Service is in part responsible for the creation of our own Laymen International, which operates with the same purpose and is an affiliate of the Overseas Mission Society, with offices at Mount Saint Alban.

It would be inaccurate to suggest that the Church of England is without difficulties. She has crippling problems and serious drawbacks. But it is these very liabilities which cause the Church to rethink, regroup and move ahead in striking new ways.

One of the most crucial internal struggles taking place

in the Church of England concerns the role of missionary societies. There are those who argue that missionary activity ought to be centralized, along the American or Canadian lines, in the Overseas Council of the Church Assembly, currently a powerless advisory body. This, they say, would avoid duplication and promote efficiency. The societies disagree, naturally enough, on theological, historical, psychological and practical grounds. While the storm is far from over, it is encouraging the societies to cooperate increasingly. The drift seems to be toward the handling of some functions by the central agency, without allowing the societies to lose their autonomy or initiative.

There is a serious clergy shortage. The average age of active parsons is 55, which indicates that young men are not finding vocations in the ministry. This disquieting fact is forcing the Church to re-examine its recruiting and training policies, to open up the question of supplemental ministers and second vocations for retired men, and to pay greater attention to the still-neglected ministry of the laity.

My own very limited experience confirms the complaints one hears about the poor quality of preaching in average English parishes. To deal with this problem a group of influential churchmen recently inaugurated a College of Preachers for the Church of England, which goes to prove that mother churches have something to learn from their offspring! I happened to be spending the night with the Bishop of Bradford, chairman of the group, the very day the formation of the college was announced. The unusual and widespread interest of the press was indicative of the need for this British duplicate of our Washington Cathedral institution.

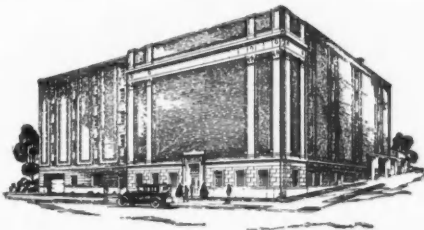
In the field of stewardship the Church of England is also gaining insights from the Episcopal Church in

America. The Central Board of Finance has been conducting every member canvasses in an increasing number of parishes. The results have been staggering. Estimates are that a financial revolution will sweep the Church in the next ten years. Yet already some prophets are wondering whether or not increased parish income will be spent in responsible ways. Let us hope the parish priest at least will get a living wage, which may go a long way toward relieving the shortage of clergy.

To one who knows both England and America it is evident that Christianity is growing in two radically different climates. Everything in the United States favors the expansion of the Church: affluence, social acceptability, prestige, comfortable or even luxurious facilities, a considerable Christian majority, the softening of distinctions between Christianity and the American way of life. One wonders whether a hardy plant can grow in this kind of hot-house environment.

In England, very little favors the Church. Even Establishment is a dubious asset. It is difficult to be a practicing Christian in so secularized a society. But the Church knows how great the obstacles are; there are very few illusions. She knows she must fight for her life with every weapon she can command. It is surely at this point that the tide begins to turn.

To me the great symbol of the Church of England at mid-twentieth century is Coventry Cathedral. The old cathedral was destroyed by German bombs in World War II. Nothing but the soaring spire and outer walls remain; what once was the nave has been planted as a garden. But rising perpendicular to the ruins is the new cathedral, modern, breathtaking in size, daring in design, a powerful witness to Faith in an age of uncertainty. And the entrance to the new cathedral is through the ruins of the old.



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## Christians All

(Continued from page 4)

erating rapidly and threatening to outstrip the ability to feed and find living room for all God's people. The unprecedented growth of the world's population has been some 56% since the turn of the century, with a conservative estimate of a 150% increase for the second half of the century. The world's population today is some 2,900 million individuals in some 500-600 million families which will considerably more than double by the year 2000.

The churches are rightly concerned and are giving serious and urgent attention to the subject of "Responsible Parenthood and the Population Problem," along with the ever-increasing problem of acute human need for food. Lambeth Conference, 1958, dealt at length with the subject, and the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion, shared its conclusions with the Central Committee, both concerning the purposes of marriage other than the procreation of children, and the responsibility for planned parenthood. This subject will continue in the news for years to come and the churches must ever speak concerning it.

EVER SINCE 1910 there has been a close correlation between unity and mission and cooperative work as the ecumenical movement unfolded. Unity and cooperation was made manifest in the World Council of Churches, which came into being in 1948. This organization combined the non-theological factors of Size and Work, with the theological concerns of Faith and Order, while mission was expressed through the International Missionary Council, formed in 1921. Now, at the Third Assembly in 1961, these two great councils are expected to merge as one, and open a new era for the ecumenical movement. A new Division of World Mission and Evangelism of the World Council of Churches will tie in the work of the National Councils with that of the churches, to form a more comprehensive approach to the problems facing Christians in the world.

INTER-CHURCH AID and Service to Refugees continues to be a major work of the World Council of Churches. There seems to be no end to the displaced persons of the earth and, therefore, the need for continuing the mammoth labors of churches and governments to care for them and, as fast as possible, to resettle them. The Episcopal Church shares financially in this work through the Presiding Bishop's Fund for World Relief.


MANY OTHER matters came before the Central Committee in its nine full days of meeting in St. Andrews last summer. Some of these were reported in newspapers and others in the church papers. A few items were referred to the member churches for study and comment, which in the Episcopal Church will be handled mainly by the Joint Commission on Ecumenical or as the presiding bishop directs. These matters which need attention at the local level will be passed on to the parishes through *The Ecumenical Bulletin* and the various diocesan chairmen and lay representatives for ecumenical relations.

THE PAST 50 years have seen great strides made in church unity and church cooperation, and that little service held on Kirk Hill, hardly without comment in 1960, would have seemed impossible or revolutionary in 1910. We have come a long way. We have a long way yet to go. But one supreme fact Episcopalians must never forget, that we are Christians all, that we are one in Christ.

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## Books

(Continued from page 17)

ers of legislative office vote on issues affecting the Church and how they conduct themselves in appointive jobs. (Do they tend to surround themselves with Catholic assistants?)

A more complete record in those respects might give the reader a better yardstick for the assignment handed him by the authors in concluding paragraphs.

"In the final analysis, a voter faced with the question of casting his vote for a Roman Catholic candidate will have to weigh the degree of his own trust in not only the candidate but in the candidate's church. . . . In answering the question which supplies the title of this book, we come back to the basic question of trust."

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## Religious Issue

(Continued from page 5)

consistent with our democracy, which hitherto has guaranteed in its very Constitution that no religious test shall bar a man from Federal office.

Because it seems to us that there is at this moment a serious danger that the forces of hate and uninformed hostility may be loosed upon our people, we urge and beg you as companions in the Lord's service to use every opportunity at your command to commend to your flock that charitable moderation and reasoned balance of judgment which alone can safeguard the peaceful community of this Nation.

May God grant us all the grace to love our neighbors as ourselves, difficult as it may sometimes seem; and that we may do this truly and now.



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## Religious Issue

(Continued from page 5)

education, aid to Tito, the Conant nomination and other issues has displeased some prominent Catholic clergymen and organizations; it has been approved by others. The fact is that the Catholic Church is not a monolith. It is committed in this country to the principles of individual liberty, and it has no claim over my conduct as a public officer sworn to do the public interest.

There are sometimes raised as "religious issues" legitimate questions of public policy of concern to religious groups, which can be asked without bigotry but which should be dealt with on the merits.

Federal assistance to parochial schools, for example, is an issue actually before the Congress. I am opposed to it, and I believe it is clearly unconstitutional. Sending an Ambassador to the Vatican could conceivably become a real issue again. I am opposed to it, as I made clear long ago.

The chance is remote that any President will ever receive for his signature a bill providing foreign aid funds for birth control. Nevertheless, should the question arise, I would neither veto nor sign such a bill on any basis except what I considered to be the public interest, without regard to my private religious views. I would consider bills dealing with censorship, divorce, our relations with Spain or any other subject on this basis alone.

These are legitimate inquiries about real questions which the next President may conceivably have to face. They should be directed equally to all candidates. I have made it clear that I strongly support, out of conviction as well as Constitutional obligation, the guarantees of religious equality provided by the First Amendment. I ask only that the same guarantees be extended to me.

Religion has no place as an issue in this campaign. I sincerely believe that the American people are more concerned with a man's views and abilities than with the church to which he belongs. I believe that the founding fathers meant it when they provided in Article VI of the Constitution that there should be no religious test for public office, and I believe that the American people intend to adhere to those principles today.

Dean Sayre was plainly right in saying that "to classify any candidate for public office in this way threatens the mutual forbearance and the hard-won tolerance upon which rests our democratic government and the broad unity of our people."

The Supreme Court has written that as public officials "We are neither Jew nor Gentile, neither Catholic nor Agnostic. We owe equal attachment to the Constitution and we are equally bound by our obligations whether we derive our citizenship from the earliest or the latest immigrants to these shores . . . (for) Religion is outside of the sphere of political government."

We must all—candidates and voters alike—dedicate ourselves to these principles, for they are the key to a free society.

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## New Approach

(Continued from page 16)

tury angels are loved by children to this day. He kneels in prayer beside his easel. At the top of the right lancet is shown the 17th century Dutch painter, Rembrandt van Rijn, working at his easel. Along with Dürer, he represents the Protestant tradition of religious art.

SURMOUNTING THE three lancets in the cinquefoil above is the figure of an angel, and beneath his feet a brilliant spectrum of color—the rainbow of God's mercy, and the palette of an artist's medium. Pictorial lines in this new window are drawn in very simple form. The luminous blue gives value to the other colors, and a jewel-like quality has been achieved through the skillful use of white glass in fillet lines and medallion borders.

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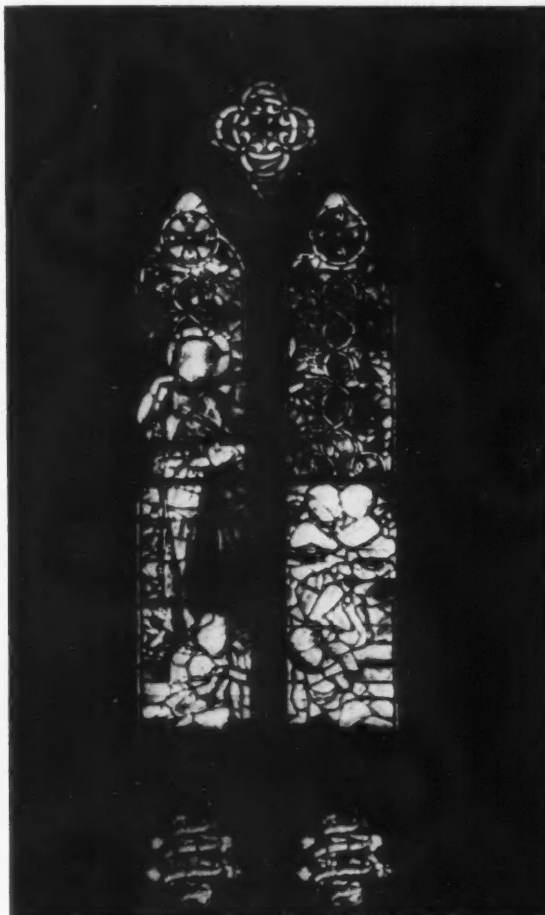
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## The Party

(Continued from page 7)

parts?" Another reads "Why demand white lead of English manufacture? We have excellent white lead in this country." Finally estimates began coming in.

Estimates were high, shockingly high. Architect Flagg had thought \$175,000 would build the school, and the lowest bid was \$255,861. St Luke's Hospital in New York had cost 36 cents per cubic foot, and the Corcoran Gallery in Washington about 25. Therefore, explained Flagg, he had felt safe in allowing 30 cents per cubic foot for the school and was truly astonished that the bids ran about 50. (The cost of the latest addition to the school, Founders Hall, was \$1.12 per cubic foot.) "If the cost of the work overran my estimate," he wrote Mrs. Hearst, "it was owing more to a desire on my part to secure the greatest perfection possible in the construction and appointments, rather than to any defect in the general scheme."

Compromise was apparently impossible. In December Colonel Britton reported that five new architects were to be asked to submit competitive plans. By April of 1897 these plans were all on display in the Pacific Building and by the first of May those of Mr. R. W. Gibson of New York had been unanimously accepted.

Even with new plans in hand difficulties remained. Colonel Britton's letter to Mrs. Hearst announcing the unanimous choice of the Gibson plans concludes with the startling statement that delays in reaching builders for final bidding and contract would afford ample time for, of all things, "any proposed change of location."

A major change of location was indeed under discussion, despite the fact that there was already, somewhere, a two-year-old excavation. In June of 1897 Bishop Satterlee wrote Mrs. Hearst at length about the advantages and disadvantages of land available near the future intersection of 23d and S Streets. This would, the Bishop felt, be a "Magnificent new and prominent position," with the Cathedral visible from all over Washington and well populated for all services. But after projected streets were cut through something less than five acres would remain, "a little over 400 feet each way, leaving a long tongue of property coming down to R St." Most English and continental Cathedrals, according to the Bishop, were about 500 feet long and 200 feet wide at transept, and the Hearst School was to be about 175 x 70 feet. Thus the acreage was really insufficient even for immediate needs. "Experience has shown," he added, "that a Cathedral Foundation which is to last for centuries is constantly growing. New buildings are always being erected to suit the changing conditions of the

times." A larger piece of property about two miles from Dupont Circle and three from the White House was more expensive but, thought the Bishop, probably worth it.

And there for our purposes the documents stop. There is no later reference to the problem of site, nor to the question of architectural style for the Cathedral. Nor is any more attention paid the ill-starred excavation of 1895.

Without recourse to fading papers we know that the Hearst Building was completed. There on the upper corner of Bishop Satterlee's larger piece of property, at what was then known as the intersection of Tenallytown and Woodley Roads, the building still stands, firm and foursquare, the heart of the National Cathedral School and the Dowager of the Close. Built finally in the style and with the dignity of the old State-War-Navy Building next to the White House, its spacious classrooms and corridors are dear to generations of women who have gone out from N. C. S. But as Bishop Satterlee sagely noted, Cathedral Foundations grow, and changing times require new construction. After only fifteen years it became clear both that N. C. S. was outgrowing its one building and that the area of the Close proper was in time going to be insufficient for the many activities of the expanding Cathedral Foundation. So in 1916 Whitby Hall and Whitby Gym were built just across Woodley Road from the Hearst Building. Architectural decisions for these new buildings were simplified by the slight remove from the Close. Whitby and Whitby Gym are of simple functional red brick.

Since then times have gone right on changing, and the National Cathedral School has gone on developing. Katherine Lee's decade as Principal has been marked by the construction of two additional buildings, buildings demanded partly by the growth of the student body and partly by the increasing breadth and depth of curriculum in this mid-century. In 1955 Procter Hall was opened, and now in 1960 Founders Hall completes the group of buildings on the newer part of the campus. Procter and Founders are both contemporary in style, fully utilizing the best of new materials and the best of modern design. The four newer buildings are so arranged that they enclose three sides of what will eventually be a landscaped courtyard open on its fourth side to Woodley Road. When existing structures are cleared away N. C. S. girls will look through the functional windows of the new buildings directly across to the Close—to the gray stone dignity of Hearst Hall, and to the great growing Cathedral itself which somehow is not Renaissance at all, but fixed and determined for all time in the Pointed or Gothic style.



## Ghana

(Continued from page 12)

Our final destination that day was the Convent of the Anglican Order of the Sisters of the Holy Paraclete with its large school, training school for teachers and maternity hospital. There we were treated to an inspiring glimpse of a mission outpost and the people who give it life. There were the lovely sisters: Sister Beatrice who met us with a very warm welcome at the end of a very long day and Sister Marjorie who ran the complex compound with contagious joy and flexible efficiency—only ten of them in all. There were also the gallant young teachers joking about malaria pills, lack of "facilities" and the heat: English, Canadian, Indian united with the Ghanaians in the task of training the young girls to raise their standard of living and free them for freedom and, largely by example, teaching them of Christ.

Miss Rita Smith was our special hostess, giving us most of our meals in her tiny little house and guiding us through a busy day. It was only by accident that we ran across one of her student's notebooks and saw an outline of the history of Christianity comparable to that taught in our Cathedral schools! Sister Brenda's primary students gave us an informal concert of their gay play and game songs and some familiar hymns which they were so proud to have learned. To say thank you,

the Dean sang for them one of our folk songs and you can imagine how merrily they giggled.

At morning assembly for the teen-age girls the Dean spoke about refugees. The students had raised money for the Refugee Year and their questions exhibited knowledge of the world outside the compound and their bush villages. One of the stories he told was of dancing the Virginia Reel with Arab boys in a camp in Jordan. That night, when the girls gave us an exhibition of some of their varied tribal songs and dances, there were special grins flashed in our direction when one of theirs turned out to be very much like our old Reel! The dances were fun, full of humor and the wonderful rhythm which seems to be born into all the people of Africa.

The final event of our visit to the Convent and of our stay in Ghana was the service of communion the last morning. Outside the open-walled chapel, the birds' loud singing welcomed the rising sun as we shared the familiar service with the sisters, the teachers and some students. Afterwards, as we started back for Accra and the airport, we asked our driver if he had enjoyed his stay. He answered with deliberate emphasis "I like this place," and we knew that he felt as we had so strongly that here were old friends. And so we are back once more to where the story begins: to a common faith and to the fellowship it brings to Christians everywhere.

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